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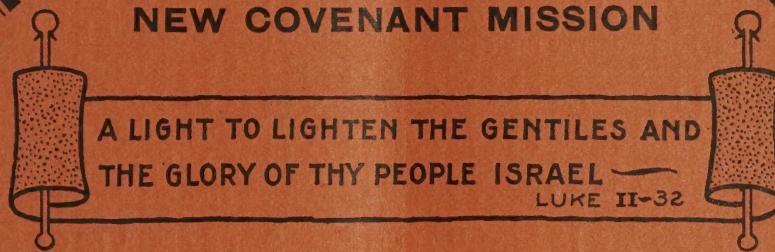


Vol. III.

No. 4.

THE GLORY OF ISRAEL

ORGAN OF THE
NEW COVENANT MISSION



50c A YEAR JULY—AUGUST 1905 10c A COPY

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Israel shall blossom and
bud, and fill the face of
the world with fruit.—
Isa. 27: 6.

ונתתקד לאר נוים להיות
ישועתי עד-כח הארץ
ישועה מט' 1

MAURICE RUBEN,

Editor Pro-Tem.

333 42ND STREET PITTSBURGH, PA.

לְהַנִּיחָה שֶׁהַלְּאַלְמָנִים תְּהַשֵּׁא חֲפֹתָה חַעֲלָם

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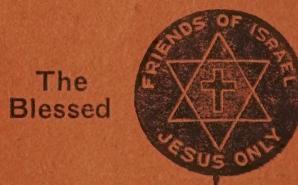
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Entered May 27, 1903, at Pittsburg, Pa., as second-class matter.

"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

Vol. III.

JULY—AUGUST, 1905.

No. 4

EDITORIAL.

SALVATION OF THE JEWS.

L. N. HEATH.

Sweet sound of salvation, so joyous and true,
Alike it is free, both for Gentile and Jew;
Lost sheep Jesus gathers, and brings to His fold,
Vouchsafes His protection, His love is untold.
A Saviour was promised long ages ago,
To save us from sin and from sorrow and woe;
In "the fullness of time," He came from above,
Of mercy to tell, and JEHOVAH's great love;
No stranger was Jesus to sorrow below.

Is His infinite love, He pitied us so—
Saved sinners from dying, by taking their place.

On the Cross He expired; O! wonderful grace;
For all who believe, there is mercy so free.

The Saviour is offered to you, and to me;
He rose from the dead, and has conquered the
grave;
Ever living to plead, and "mighty to save."

Joy, joy to the world, when this Gospel shall be
Embraced by all people, for Christ makes us free;
When Israel shall join with the Gentiles, and sing
Salvation and glory to Jesus our King.

—Jewish Missionary Intelligence.

A Fruitful Day.—The August Monthly Prayer Conference will be long remembered by the friends of this Mission. The afternoon session was rich in intercession and the message by Rev. T. P. Potts, of the Pittsburgh Bible School, on the first three chapters of Hosea was "meat in due season." Israel's history in her unfaithfulness to God was vividly brought out, also the faithfulness of God who will yet take back his unfaithful spouse.

At the evening meeting Rev. Leonard D'Anna, of the U. P. Italian Mission,

preached. We followed with an appeal to the company of Jewish people present to yield to Christ. One mother and daughter, another young lady and a man publicly decided for Christ. Great peace came to their hearts. Another Jewish man followed the public meeting, disclosing that he had been a secret believer for ten years, and on last Thursday evening still another Hebrew received the Lord Jesus as his Messiah. Our faith has been wonderfully strengthened to believe for a Jewish revival. Six Jewish souls publicly confessing Christ within a few days, and spontaneously at that, proves that the Holy Spirit is ready for the revival. Let us keep on believing and praying.

A Timely Awakening.—The number of churches who are taking a practical interest in "missions to the Jews" is gradually increasing. There is still room for wider interest on the part of missionary societies of our evangelical churches to give a helping hand to established Jewish missions.

Christian work among the Jews faces many difficulties, the field is a peculiar one, and a peculiar people has to be dealt with; the laborers qualified for this field are few, hence such missions which have the seal of divine approval upon them ought to have the prayers and the support of the church at large.

The New Covenant Mission.—God hath wrought wonderfully these past seven years. A band of praying Christians uniting with us in intercession for Israel and for a mission in Pittsburgh saw the

answer to prayer, and the Mission was dedicated on Congress Street on December 9, 1898. Missions to Jews, and for that matter to Gentiles, are opened and have but a short lease of life, so that some do not exist many months or years. The Mission in Pittsburgh has had the signal blessing of the Lord upon it from the beginning, and its activities have reached to remote parts of our land. The literature of this Mission is being sent forth abroad to many centres where Jews live. The Report on page 106 gives information about this department of our work. How many Jews have actually been led to the Saviour through the agency of this Mission cannot be accurately stated. It is this peculiar phase in Jewish mission work that we do not always see the immediate result of our labors, after many days the returns come in and eternity alone will reveal the final result of our work. On Thursday, July 27th, our Headquarters was visited by a better class Hebrew, well connected and declared that he is now ready to confess Christ. For a number of years he heard us preach the Gospel, and often we dealt with him personally, but after many days he is yielding to the claims of his Messiah.

Present Opportunities.—We would again point to the encouraging signs of interest on the part of some churches to help in this work. For the information of such churches and societies or individuals, we state that The New Covenant Mission is an incorporated institution and is aiming to carry out the Master's command, "Go ye into all the world and preach my Gospel and that beginning at Jerusalem" and "to the Jew first" are Scriptural injunctions to be heeded. "For if ye love me ye will keep my commandments."

The support of this work has so far come from the Lord through His dear children, and many have been the testings along finances and otherwise, but the Lord has hitherto wonderfully supplied our "needs," for we have not laid before the Lord our wants, like a fixed salary, life insurance as a means of protection to our family, to own a home, or

have a savings bank account. These "wants" have not been presented to the Lord, for is not all the world seeking these things?

More Laborers Needed.—It is the burden of our prayers that the Lord may lay the need of Jewish work upon the heart and conscience of missionary societies and individuals to strengthen existing Jewish missions by the support which should be given them to send forth more laborers into the field. The New Covenant Mission has need of at least one dozen laborers to meet the call upon us to visit towns and cities where Jewish missions do not exist. We need at least two efficient workers in the home field. Who is willing to give a helping hand. Pray friends of Israel, make haste, this is the day of opportunity.

Zionism.—The closing days of July were eventful for the Jewish world, in that the Seventh Zionist Congress convened at Basle, Switzerland. The Press dispatches from the Congress report tumultuous sessions, riotous outbreaks by discontented factions. Nevertheless, the great movement is gathering influence and power. The Uganda proposition to colonize in East Africa was rejected by an overwhelming majority. The following resolution was adopted:

"That the Zionist Congress firmly maintains the principle for the foundation of the colony in the Jewish fatherland, Palestine, or in that vicinity. The Congress thanks Great Britain for her offer of African territory, the consideration of which, however, is terminated, and hopes that Great Britain will continue to aid in the solution of the Jewish question."

At one of the sessions of the Congress, Mr. Leon, in the name of the American delegates, proposed a vote of gratitude to the memory of John Hay, who "so often lent assistance to the Jewish nation."

The Zionist Congress offered the Presidency to Max Nordau. This honor he declined. At the last session, August 2nd, it was decided not to elect a leader to succeed the late Theodore Herzl, but

to leave the management to the Actions Committee, of which representative Zionists are members.

Zionists Divided.—

Israel Zangwill, who championed the East African proposition, was made president of a new movement called "The National Territorialist League," which has been organized by delegates and visitors to the Congress who do not agree with the plans of the Zionists for a Jewish colonization in Palestine only.

IN MEMORIAM.

S. P. Harbison.—Our Mission has shared in the loss sustained by the demise of Mr. Harbison with the many Christian institutions who were cheered by his prayers and gifts. We were much affected when learning of the unexpected departure of this earnest man of God. Mr. Harbison was a deep Bible student, a lover of Israel and rejoiced in the study of "present truth" of Scriptures.

Mrs. Minnie George.—Mrs. George passed away under pathetic circumstance. Actively assisting in revival work at her church at New Castle, Pa., she contracted a cold, which developed into pneumonia and caused death. At her funeral a number of young people accepted Christ. Mrs. George was a young mother, leaving a husband and two children. Her husband had previously been called by the Holy Spirit to the ministry. We had the privilege to be entertained in their Christian home and feel that the cause of Israel has lost a dear friend in Mrs. George.

Mrs. Julia M. Tuttle.—A mother in Israel passed away recently at Cortland, Ohio. Mrs. Tuttle was ninety years old and was a devoted reader of Hebrew-Christian periodicals and greatly interested in the salvation of Israel. We enjoyed many a pleasant visit with Mother Tuttle when she formerly lived in this city, comforting one another with Him who is the hope of Israel.

Written for THE GLORY OF ISRAEL.

FROM BONDAGE TO LIBERTY.

The Story of my Conversion by
E. J. Feuersohn.

I was born in Russia, my father was an ortodox Jew and a Russian citizen. He had a position in the Russian government but was very strict in the Jewish faith and kept a very religious teacher for my brother and myself to teach us the Jewish faith: this teaching consisted of the five Books of Moses also a part of Talmud and at the same time I attended a Russian school.

Later on my brother and I attended a rabbinical school and while attending this school a Hebrew-Christian Missionary came to the city. He distributed tracts and New Testaments and told all with whom he came in contact of the Messiah. After I saw the missionary my heart became troubled and I could not refrain from asking myself if there was any way that I could see him personally and ask him if Jesus was the true Messiah and the real Son of God. Then other questions arose. How could I see him without permission from my rabbi and what would the consequence be if he would explain to me about Jesus when I was a blasphemer and a persecutor; nevertheless I was determined to see him and early the next morning he passed the school and I overtook him in a narrow street where people could not see me talking to him. I was afraid of my people and began to talk to him with fear and trembling but his pleasant manners quieted my fears. I asked him many questions. I can only remember two and they were: "Is Jesus able to save a person from sin?" (this shows what a great sinner I was) and, "How could a person be saved if he was a blasphemer of Jesus?"

He gave me a New Testament and told me to read 1 Tim. 1:13, "Who was before a blasphemer and a persecutor but I obtained mercy, because I did it ignorantly in unbelief." These words sank deep into my heart and I came to the conclusion that there was hope for me and my sins could be forgiven.

The next day I met the missionary

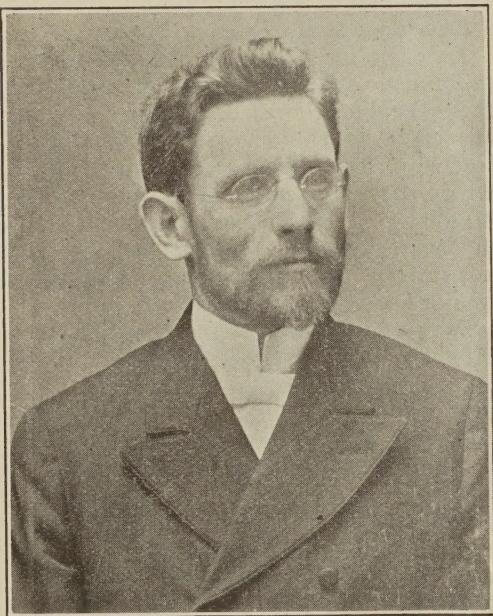
THE GLORY OF ISRAEL.

again and he gave me the address of the great Hebrew-Christian Missionary, Joseph Rabinovitz. I left the school and went to Joseph Rabinovitz's mission and enjoyed the meetings for a short time but could not believe that Jesus was able to save sinners. Mr. Rabinovitz presented me with an Old and New Testament and said, "Young man study this precious Book it will make you good wherever you go and do not forget your Messiah." I promised him I would and for nine long years I carried that Bible

blessed moment came and the Lord saved my soul. At that time I was in Macedonia and since then the Holy Spirit has come into my heart for which I am praising God day and night. After a short time I left Macedonia and came to Roumania Tassy and as I was a teacher I spent about three years in teaching the Russians and Jews.

Those three years I spent with the Lord in secret. The Jewish people did not know much of my conversion so I became unsatisfied and started to look for some of God's people. The Lord led me to a Hebrew-Christian missionary where I spent many days in prayer and studying the New Testament. After a short time I was baptized by the London Episcopal Society in Bucarest, Roumania. When the Jewish people learned this they began to persecute me and I suffered much. Many days I had no bread and I was cut off from my race and friends. When I was hungry instead of my friends giving me bread they gave me stones on my shoulders and those near enough to me would spit on me and slap me on the cheeks but all this gave me a privilege to testify for Christ. Previous to this I was very slow in testifying but those stones awoke my soul and loosened my tongue and I testified from my heart.

After several years of persecution I left Roumania and went to Russia to see my mother, brother and sisters. During my absence my father had died and while at home I received the severest persecution of my life. I found my mother entirely blind but she was able to recognize my voice. The first question she asked me was, "How could I believe that Christ was the true Messiah and the Son of God?" When I began to explain it to her she drew a knife from her pocket and was ready to put the knife into my heart but my brother and sister kept her from doing it; I told my mother that I was ready to give my life, if necessary, even to be killed by her for the sake of my Messiah and stood very quiet before her, but a cousin of mine, who was present, took me to a hotel and asked me not to come in to my mother's house again until she asked me.



E. J. FEUERSOHN.

in my trunk, traveling from one country to another. I spent those nine years in darkness, sin and shame just as many of my Jewish brethren are doing to-day. But all through these nine years I had a hungering in my heart for something better and the Word of God came to me over and over again: "Who was before a blasphemer and a persecutor but I obtained mercy because I did it ignorantly in unbelief." And then the question came, What must I do to be saved and then the answer came to me, Believe on the Lord Jesus Christ and thou shalt be saved. These precious words were ringing in my heart for a long time till the

Dear Christian friends I can truthfully say that I had a blessed time while at that hotel. Young Jewish men came to me inquiring about the Messiah and I distributed tracts and New Testaments, preached the Word and magnified the Name of our Lord and Master Jesus Christ. While doing this two special policemen came with a warrant to arrest me because some of the Jewish people said that I had secret papers and books and might be one of those who wished to destroy the Czar's life. I had to go with them to the station house and from there they carried me to prison. I was in prison for about four months with my hands and feet in chains not knowing why I was put there. But while I was there I had a great privilege of fasting and praying to my Lord four months. I was persecuted by the rough prisoners around me but these words came to me "we are troubled on every side yet not distressed; we are persecuted but not forsaken, cast down but not destroyed."

2 Cor. 8: 9.

The last night of the four months I dreamed that some person stood by my side and took off the chains from my hands and feet and poured water over my body and told me to arise and shine and leave the Russian country for the light had come. When I awoke I heard the rising bell and then the overseer came and called out the prisoners into the yard to see if their chains were in good order. While we were standing there a telegram came from St. Petersburg which read thus: "E. J. Feuersohn is free from prison but has no right to distribute tracts or Testaments without the authority of the Russian government." Then the master of the prison ordered an officer to take off my chains and take me to a free place where I could take a nice bath, put on my own clothes and go to a hotel. When I reached the hotel I received a letter from my brother-in-law and sisters in America and in that letter was enclosed a ticket and money to cover traveling expenses to their country. From that moment I took courage and was strong in the Lord because all the things that I had seen in the dream had come to pass.

I left Russia in 1902 and came to this country ignorant of the English language. My brother-in-law and sisters received me kindly but tried to induce me to accept a position on these conditions that I was not to follow Christ and be entirely free from Christianity. I told them I could not live without Christ and they then believed me insane and later on brought in a doctor to examine me. Not being able to understand the English language I knew nothing of what they were doing. The doctor telephoned for a carriage and some strong men carried me to a private insane asylum. My brother agreed to pay for me but as he could not keep the agreement I was there only a few days. The doctor sent me back to my sisters. When I reached their house they were all crying. While there I received a letter from my mother in Russia asking me to forgive and pray for her. Five months later she died and I believe her soul was saved.

For a time I remained preaching and witnessing for Christ to my people in a Jewish Bible House in Philadelphia but I had a great desire for more knowledge of the Word of God so that I could present Christ better to my brethren. I was led to resign my position and take a two years' course of Biblical study in the Christian Alliance Institute at Nyack, N. Y., from which I graduated May 1, 1905. At once God opened a door for me to enter in the Jewish Mission of the Covenant to Israel in Philadelphia. The superintendent of this mission is now away on an extended vacation and with my Gentile Christian wife, which the Lord has given me, are daily witnessing for Christ and I am so glad that the Lord has called me to this peculiar work among my Jewish brethren. The assurance of my call is in Ezek 3: 4-11. I find that if a Jewish convert stands true in the time of trouble, suffering, persecution and is willing to endure hardness as a good soldier of his Lord and Messiah, surely the Lord will bless his labors and use him in his service. May God help us to be true witnesses for our Lord and Savior Jesus Christ.

CONTRIBUTIONS.

JERUSALEM.

GAIL WARWICK.

It cometh ! it cometh !
The time long foretold
By poets and sages
And prophets of old.
When Zion, redeemed
From sorrow, shall stand
The queen of the nations,
The pride of the land ;
And they, who pointed
The finger of scorn
At her in her woe,
Her power shall know,
While they are ruing
The day they were born.

The Lord, in derision,
Will mock and will laugh,
While they are scattered
Before Him like chaff ;
For curses shall darkly
Rest upon all
Who dared to oppress her,
So great in her fall.
And when, in bright beauty
She riseth to reign,
All foes that assail
In terror will quail,
While they are seeking
For safety in vain.

As the Lord liveth—
From mountain and shore—
A remnant of Judah
Shall gather once more.
Fishers and hunters
Shall seek for them then ;
They shall be gathered
From hillside and glen.
Mountains of Israel,
Yield then your fruit !
God's people shall come
To inherit their home,
For He hath preserved them,
Branches and root.

Soon will Jehovah
Come in His might ;
And in the evening
It will be light.
Marah's dark waters
Shall flow with sweet rain,
Heavenly manna
Cover the plain.
The lion of Judah comes
Mighty to save.
Hillside and vale shall bloom,
Flowers shall shed perfume,
Proudly the cedars
Of Lebanon wave,

THE JEWISH MESSIAH.

P. M. ROTHMAN, M. D.
(Hebrew-Christian.)

The spectacle of the Jews waiting for their Messiah is a pathetic one. Scattered over all the earth, among all nations persecuted and oppressed, they cling to the hope of His coming with desperate tenacity; and it is owing to this hope that they have not succumbed entirely to the terrible misfortunes which have befallen them since the dispersion. Cold and hunger, prison and torture, massacre and the stake, repeated expatriation and loss of property, contempt and ridicule from their Gentile neighbors,—they have borne them all and have recovered from each attack more hopeful than before, buoyed by their belief in the speedy advent of the Messiah. Whenever a new misfortune has threatened the race or a part of it, the Jew has serenely sought refuge behind the article of his faith, which he repeated with greater fervor and increased assurance: "I believe with a perfect faith in the coming of the Messiah, and although he tarries, yet do I await each day His coming," and has patiently borne the brunt of the bursting storm. And today the mass of the Jewish people are still faithfully waiting for the Deliverer who is to come and gather the Jews from among the nations of the four corners of the earth, avenge their sufferings with a strong arm and lead them triumphantly to the land of their fathers, where He will establish a mighty kingdom of and for the Jews, whence they will dominate the other nations of the earth.

Now, my Jewish brethren, it is about this idea of our Messiah that I wish to say a few words to you.

Does it not strike you that there is something incongruous, something fantastic, about such a connection of two opposites,—of a holy Messiah with an unholy function? In a matter which is of such vital importance to every Israelite, and in which all our hopes of future

salvation are centered, have we the right to give ourselves over to fancies without investigating the truth? Now, since the very idea, as well as the personality, of the Messiah who was to come to us is based on the Word of God, it might perhaps be well to consult the Scriptures and verify these extravagant expectations of our people.

Analyzing this picture of our Messianic age, we see one nation set up to rule all other nations with a strong arm, and the consequent perpetuation of oppression and warfare, of bloodshed and misery, of uprisings and suppressions, of violence and suffering, merely transferring the right of might from the Gentiles to the Jews; the inauguration of an age of blood-thirsty atrocity for the Jews for which we find not the slightest warrant in our Bible. For, in the Word of God, whenever the Jews appear in their proper sphere, we see anything but a nation of bloody conquerors.

Tracing the history of Israel, we see Moses leading the people toward the Promised Land, avoiding all unnecessary quarrels with nations outside that land and making wide detours into the desert rather than engage in unwarranted bloodshed (Numbers 20: 14-21); and in the 28th chapter of Deuteronomy the highest blessing promised them for obedience to the will of God is the peaceful life of a well provided for, benevolent people in a land flowing with milk and honey. We read nothing about universal conquests, nor universal oppression; but we do read about a special consecration and a holiness which all the nations of the earth should see and appreciate.

David, the greatest warrior in Jewish history, conquered no more territory than had been promised by God to Abraham; and in connection with this king we see the true significance of the Jews in God's plan. We see that all the wars which the Jews had been compelled to undertake were merely the necessary prelude to the acquisition of Mount Zion and the surrounding territory and the building of the temple. That accomplished, Israel was to live in peace, and all nations were to come to the holy mountain to worship Jehovah. So clearly

did God connect His temple with the idea of peace, that He would not permit David to erect that structure, but designated for that purpose a man of different tendencies, one who had not shed human blood. For our God is a God of love, of benevolence and of peace, and the children of Israel, in fulfilling God's will, were to be a nation of peace, a light to the Gentiles, to light them upward, to God, but not to oppress them.

Now, as to the Messiah. We notice that the Israelites, at different times, found themselves in great distress, and that God in His mercy, repeatedly raised up some one from among them to help them. Now, as we contemplate these chosen instruments of God's love for His people, we are struck by the fact that nearly always they were as obscure as the Israelites themselves whom God had, nevertheless, chosen to be His witnesses on earth. It will be sufficient for our purpose to glance at but a few of these leaders of Israel.

The very first Israelite who rendered a signal service to his people was Joseph, whom his brothers had hated and sold into slavery and who had later been cast into prison under a heavy cloud.

The next one was Moses, a shepherd, the meekest of men. Yet through this man did God lead the children of Israel out of the land of slavery into freedom and give them the law which to this day serves as the basis of the law of all civilized nations of the earth.

Next we see Gideon, a poor, obscure, frightened farmer, who miraculously freed the Israelites from the yoke of Midian.

Jephtha, despised for his low birth, disinherited and driven from his native town, yet not too mean in the eyes of God to deliver Israel from the Ammorites.

David, a tender shepherd boy, fresh from the pastures and the rippling brook where he had been gathering pebbles, too weak to lift a sword. But God spoke, and lo! the giant lay prostrate at his feet, and the Philistines were defeated.

Truly, the God of our fathers does not dwell in the storm, nor in the thunder, but in the still, small voice.

When, in due time, God had fulfilled His part of the covenant, the children of Israel found themselves in possession of the land. Peace, plenty and prosperity were theirs. God had planted His vineyard and was looking for grapes, but behold, when the crop was ripe, the vines yielded nothing but sour fruit! Our God is long-suffering; and accordingly, instead of meting out to them deserved punishment, He sent to them His messengers to remind them of their broken promises and to warn them of their danger. But they mocked the messengers, and, instead of turning from their evil ways, they sought shelter in gold and in silver and in political power. Slowly but surely their ground began to slip from under their feet; and just as surely did God increase His messages to them; but our fathers would not listen to the voice of God. They killed the prophets and increased their own efforts to save themselves. They drilled their young men, the pride and flower of the nation; they fortified every available spot in the land; they concluded alliances of offense and defense with their powerful neighbors; in a word, they did all that men could do to further their safety, except the one thing needful in their case. They did not return to God and His covenant. In this respect, not being able to quiet the small, still voice within them, they attempted to convince their Creator that He did not really quite understand His own mind, and elaborated a Covenant of their own making, a Covenant consisting of fasts and prayers and feasts and burnt offerings and dallying at the temple with an empty heart. As might have been expected, God would not accept this spurious Judaism for His Judaism (Isa. 1: 10-20, also 58: 1-7), and in order that our fathers might have no excuse left for deluding themselves with their own works, declared unto them that He was disgusted not only with their religion, but with the way they interpreted His Covenant; and that He would, therefore, abolish the entire Old Covenant and substitute a New Covenant in its stead (Jer. 31: 31). Until that time the Jews were to be outlawed, living after their own

devices, no longer the special wards of Jehovah, but under His wrath; no longer a light to the Gentiles, but a people sunk in the mire of their own righteousness, depending on their own efforts for their welfare, and become as a football to their powerful neighbors, ravished and spoiled with impunity. God had ceased to look for righteousness to Israel; yet He had sworn an oath to Abraham, Isaac and Jacob, and God's promises must be fulfilled. But how?

Israel is such a wonderful people, with such a wonderful history; that no additional wonders in connection with them need surprise us. Furthermore, the wonder which was about to happen was really not a new one, but the repetition of an old miracle performed in their behalf many centuries before,—the miracle of the Paschal Lamb and its blood. How did that blood save Israel from death in Egypt? We know not; but we know that it did. And so once more, according to God's words through His prophets, the guilty nation was to be saved, not through the strength of a human hero, but through the innocence and sanctity of a human lamb. How was this salvation to come to Israel? We know not, except that through His sufferings we were to be saved (Isa. 53). Our Messiah was to be a branch of the house of David; but was He to be the bloody warrior that our people have been taught to look forward to? God says, no! He was to be "A Prince of Peace," (Isa. 9: 6-7); Meek (Isa. 42: 1-7); Patient (Isa. 50: 5-6); A Spiritual Leader (Isa. 55: 4, 5).

As to the exact meaning of salvation for Israel, the Bible leaves no room for speculation. Read Isa. 2: 2, 3; 11: 1-10; Zech. 2: 10-11; 8: 3, 23; Micah 4: 1-5, etc., esc.

We see thus that our Messiah was not to be a meteor in the political firmament and, like so many others, disappear forever, leaving a path of blood and devastation in His wake. No, His salvation for Israel was to be the cleansing of the nation from the guilt of the broken covenant and its consequent re-establishment in the favor of God and the carrying out of its destiny as a light to the

Gentiles. But Israel would not understand, and does not understand yet. During the many centuries of our dispersion and agonizing sufferings, have we sought the only remedy possible for us, the only remedy pointed out by our God? No, we have been multiplying our fasts and feasts and prayers; we have tried everything for which God cares nothing, and have steadfastly rejected the one thing for which God says He does care,—the new covenant. And today a new hope has dawned in Israel, a new plan to circumvent God's will and to substitute our wisdom for His, namely, Zionism. It so happens that the idea of our people to escape from their sufferings to a land of safety is not a new one. They were considering such a plan in the days of Jeremiah, and, strangely enough, the land from which our people wished to escape then is the very land to which are hopefully looking the Jews of to-day. And then also, as to day, they wished to escape without the covenant. In Jeremiah 42, we find God's opinion of such an undertaking. For, according to God's Word, we are to return under the Redeemer to Zion, and not through our own efforts, in other words, the event will be the return of the people to the land.

Now, brethren, have you ever considered that our land is not like other lands, and that our people is not like other peoples? Between the two there is a tie far stronger than the loftiest patriotism, far holier than fanaticism, namely, the Covenant of God. Standing alone, whether we are in Palestine or at the North Pole, we are outcasts, forsaken of God; abiding in the Covenant, we are God's chosen people. Without the people, whether we are in the land or not, its sky is brass and its soil, iron; with the people in it, the land becomes one flowing with milk and honey. For the land is more than a geographical spot on the face of the earth: "For from Zion shall come forth the Law, and God's word from Jerusalem;" and the people more than an aggregation of men, women and children: "This people have I formed for myself; they shall tell my glory." God has spoken these words, therefore they must

abide. Thus we see how blind our fathers were in waiting for a deliverer who would take up a sword and lead them to victory against the hated Romans. They refused to consider God's statement that our Messiah would smite the earth with the rod of His mouth and "with the breath of His lips slay the wicked." (Isa. 11: 4). And so it came to pass that they did not recognize Him when He did come. But we who live at this late day, nineteen centuries after His birth, what excuse have we for resisting the truth? True, we can point to many atrocities which have been, and still are, committed in the name of Jesus of Nazareth, the Jewish Messiah; but have we ever considered who is to blame? Remember that we were chosen to be a light to the Gentiles; that, when we as a people proved our unworthiness for the high office, God gave us our Saviour whom we were to present to them for their guidance, and through whose teaching "ten men were to take hold of the garment of one who was a Jew and say: we will go with you for we have heard that God is with you." (Zech. 8: 23). You know that the Gentiles did hear and did believe willingly and gladly; you know that numbers of idolaters who until then worshiped wood and stone threw down their idols and magnified the name of Jehovah through Jesus our Redeemer. As a natural event, they turned toward Zion for instruction and encouragement, but they beheld us not for "we hid as it were our faces from him;" they raised their voices and shouted: we will go with you! but the empty hill of Zion re-echoed their words to them. They stood alone! And they have been alone ever since. We sowed the tempest, and we have reaped the whirlwind; for surely we have no right to expect that these nations will understand the Spirit of our Messiah, when the vast majority of our people, the only Messianic people of the earth, to whom the Messiah came, have refused to understand Him to this day. But notice, brethren, that God is carrying out His plan without us, and that in many places our Messiah is called upon in spirit and in truth by the Gentiles; notice that in these places He does slay the wicked

THE GLORY OF ISRAEL.

with the breath of His lips; for His presence is sufficient to abolish slavery, to inspire human hearts with pity not only for other human beings but even for beasts; His spirit roots out of the human heart the desire to do evil and in its stead plants love; it opens prisons, dries tears, soothes suffering, drives away darkness and pours such a light into the human heart that the most wicked among men are regenerated. I wish particularly to call your attention to the fact that in spite of the obstinacy of our people in rejecting Him, our Messiah loves us still, and that through the love which He implants in human hearts, Israel to-day finds, in those countries where the Spirit of our Messiah is best understood, a resting place for her weary feet. If in any land we are regarded as human beings and accorded human rights, it is because our Christ reigns supreme in that land, and no man can oppress his neighbor or commit an injustice and intelligently claim fellowship with our Messiah, for He will tolerate no hypocrisy. The various subterfuges which men find in hand-made religions, do not exist in the eyes of our Redeemer; and this brings us to another delusion of our people, namely, that the Christ was destined to redeem all Israel merely because we all claim Abraham for our father. But this is at variance with God's Word: "And the Redeemer shall come to Zion, and unto them which turn from transgression in Jacob, saith the Lord." Isa. 59: 20. God has said it; who will contradict Him? Now, brethren, while the blood of our Messiah washes us from sin and saves us from the wrath of God, unless we turn from transgression, He will withdraw His protection from us, and the fact that we are of the house of Jacob will avail us nothing. Our Messiah has but one function,—to lead us back to the God of our fathers from whom we have wandered, and thus to bring about our salvation.

Brethren, we must return to God, or we are lost. We have tried our own devices long enough; now, let us hearken to God. He has given His Anointed One as an atonement for our sins; let us accept the gift with thanksgiving.

"Come unto me," called the Messiah nineteen hundred years ago, and He is still calling us to-day. "Come unto me, and I will give you rest." Rest! we have been deprived of our rest for many centuries; we have been tossed about on the sea of persecution and despair, sighing and praying for rest and obtaining none. Yet, our Messiah has been calling us all these centuries to come and obtain rest! Where is our wisdom? One step,—and God's rest is ours! Look: yonder He stands, the Lamb of God, our Messiah, on Calvary, holding aloft God's banner of snowy whiteness without one spot of scarlet; and on that banner is inscribed: "Faith in Jehovah and purity of heart,"—God's new covenant. His hand is outstretched toward us, His brethren, to whom He came first; He is calling us to gather around that banner and to follow Him, at the head of the nations, to God. Shall we, dare we, refuse to take up the march to Jehovah whose people we claim to be? Shall we continue to be outcast, when our Redeemer has paid the price of our redemption and is now asking us to accept His free gift? "Come unto me!" Harken to His voice, my brethren, for it is God's voice. Let us gather around the banner of Jesus our King and with a shout: "Blessed is He who cometh in the name of Jehovah," inaugurate a new era for ourselves,—the era of freedom from sin and from the curse of sin which is the wrath of God. Then we shall sing a new song to Jehovah our God, and to our Messiah, the Son of David, who shall rule over us on the throne of His father at Jerusalem forever and ever. And all the nations shall then come up to Jerusalem, the holy city, and worship our God, and He shall teach them His righteousness, and the light of God shall shine from Zion to all the four corners of the earth.

Brethren, there is only misery in delusions, and death is resisting the will of God; but in obedience there is life and bliss and peace that passes all understanding. Let us obey our God and return to Him by the only way which He has pointed out to us, even through Christ Jesus, our King and Messiah, Amen.

—ST. LOUIS, MO.

I HAVE CREATED HIM FOR MY GLORY.

EDWIN A. WILSON.

"The light shineth in the darkness and the darkness comprehendeth it not." Any unregenerate Jew or Gentile like the man of the Pharisees might have stood as he did in the full orb'd presence of the light of the world and know it not. Nicodemus, like every other unspirit taught Jew, had eyes, but saw not; and while Israel presented a dull and irresponsible attitude toward God, the Lord, in compassionate concern, occupied a very different relation to Israel. The eternal God could say, "all nations before me are as nothing, and they are counted to Him less than nothing and vanity;" but of Israel, in sublime and pathetic solicitude, He could say; "For thus saith the Lord of Hosts; after the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of His eye."

The man who hears and believes the Scripture, (and faith cometh by hearing and hearing by the Word of God) may easily learn God's attitude toward Israel and the nations, and thus become instructed in the most profound question of the ages.

The head of the Hebrew race stands out in the Word of God as the channel of blessing to the nations, for it is written: "And all the nations of the earth shall be blessed in (Abraham) him." The nation that wrongs Israel is willingly ignorant of what is written or presuming upon God defiantly sets aside the teaching of God as to His attitude toward His ancient people.

The so-called great men of the world are busy solving creature problems, while God's simple but sublime utterances are viewed by many, even professedly Christian men, as mere obsolete common places. But saith Jehovah, "And the loftiness of men shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day." The day of the Lord, fraught with glory to God,

good to Israel and vengeance to the nations, is as surely coming as that in this His day of grace His salvation is despised and rejected.

It is a popular and true axiom, "That ignorance of the law does not make the law of none effect." If when one is "caught tripping," equal and exact justice is assured before man's tribunal. What will ignorance of the law of God avail, when the unrighteous man is hurried into God's scales to be weighed and found wanting in God's great day?

The intelligent, widely read worldling, who has read the Bible and merely boasts of it as a literary production, and has not profitted by its teaching, cannot put up the plea of ignorance as to God in His economy toward the Hebrew race. I cannot search the mind of God profitably, as set forth in His Most Holy Word, unless my seeing and hearing is mixed with faith. If I have beheld Him in His true attitude toward the Jew, I will by His grace properly adjust myself toward His people whose past, present and future is set forth so clearly in His wondrous Book, and I will not shut up my bowels of compassion toward any who occupy such endearing relations to my Lord. The Jew to-day, as unique as his father Abraham, will be accorded his true place by none but those who are instructed in the things of God. The child of God, taught in the things of God, will have no sympathy with those who think of the Jew as the off-scouring of earth and criticise him and his methods, where and how he shall live, when he shall come and when he shall go. A professedly well taught Christian lady, surrounded by all that money could supply, was shocked to have a Jewish family move into the neighborhood, which only proved how little she knew of the mind of the Lord toward this hated race.

God is rejected by many, because Immanuel (God with us) came in the guise of a Jew. "The generation of Jesus Christ the Son of David the Son of Abraham." It was the house of David that the Lord addressed when He spoke, through wicked King Ahaz, of the Virgin Mother. Isaiah in the Old Testament and Matthew in the New Testa-

ment, as led by the Spirit, tells of this wonderful being Immanuel (God with us). The angels announced His birth. The shepherds came to Bethlehem, the City of David, and made known abroad what was told them concerning this child. When eight days were accomplished He was circumcised. Within forty days He was presented to the Lord in the temple and identified by Simeon, devout, waiting for the consolation of Israel. Anna, the prophetess, coming in that instant gave thanks likewise unto the Lord. The wise men also sought, found, identified and worshiped the new born King, having seen His Star in the East and came asking, where is He that is born King of the Jews? At twelve He identifies Himself with His Father in the temple at Jerusalem. At the Jordon at thirty He is owned of the Father. John the Baptist said, "And I saw and bear record that this is the Son of God." The Samaritan adulteress recognized Him as a Jew, and the Syrophenician addressed Him as Jesus, the Son of David. Later at the close of this wonderful life in the earth, the same power that had sought to kill Him as a child now unwittingly proclaims Him King of the Jews. Jesus, conceived of the Holy Ghost, differed from every other man. Had He been born by ordinary generation He had been like every other man in the world, the product of sin, the subject of sin, under the condemnation of the devil, without God and without hope apart from the salvation of God.

But this rod, out of the stem of Jesse, upon whom the Spirit of the Lord shall rest, even the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and fear of the Lord, (unlike man) shall be of quick understanding, "shall not (like man) judge after the sight of His eyes, neither reprove after the hearing of the ears" will have to do with the nations as well as with the outcasts of Israel. For in that day Israel will say, "O Lord I will praise thee: though thou wast angry with me, thine anger is turned away and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid:

for the Lord Jehovah is my strength and song; He also is become my salvation." Israel may now be separated from God. Israel "may now be a by-word among the heathen," and esteemed by them as forever in alienation to Him and under the frown of the Almighty, but what saith the Spirit? "And in that day shall ye say, praise the Lord. . . . Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." But while the day of the Lord brings restoration and blessing to Israel in Zion, the favored but forgetful peoples, the professedly Christian or the acknowledged heathen nations, who have assumed the self-appointed task of executing God's righteous wrath against Israel, will behold yet another aspect of that day. It shall come as a destruction from the Almighty, "for behold the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate and He shall destroy the sinners thereof out of it," for Jehovah says, "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible."

Israel may be judicially blind and it may be traced to God's judgments through His most holy Word; but what of the Nations, whether professedly religious like America, or openly and avowedly heathen like Japan, with its great opportunities and its added responsibilities because of its many priviledges. Behold godless France as a people, with rare exception given over to godlessness, dominated largely by Rome in the past, is now claiming absolute immunity from superstition, which is supposed to embrace any thought of God, whether based on truth or lies. Only a brief while since their attitude toward the Jew was amply proven, and but for the meagre moiety of God-illumined men in the world, would have crowded one poor little French Jew off the earth. Spain, poor priest-ridden Spain, in its hateful attitude toward the Jew, prepared for him a chalice and filled it to the brim with the poison of asps, only to be forced to drink out of its dark and dreadful depths its fearful residue.

And what of semi-religious though pagan Russia, with its tale of terror told out in bloody massacre of helpless Jews, ever and anon bursting forth like a mighty pent-up torrent to be followed by the ominous though silent foreboding which tells of the hollow mockery of its so-called religious state, possibly numbering one-fourteenth of the race, and yet its great military and naval establishments have been battered, demoralized and degraded by a nation of less perhaps than forty million people. Who will dare to say that this awful work of retributive justice has not come "as a destruction from the Almighty?" For "thus saith the Lord, and thy God that pleadeth the cause of His people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

With these precious assurances and these promises of deliverance to Israel how worse than sad that the beautiful feet upon the mountains, that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation "should be still walking in absolute alienation to their Jehovah, with minds darkened by rationalism and infidelity without God in their thoughts, and who should still talk of Zion who in ignorance will gather there in unbelief," who will go with their flocks and herds to seek the Lord; but they shall not find Him; He hath withdrawn Himself from them who hath said: "I will go and return to my place, till they acknowledge their offense, and seek my face. (for) in their affliction they will seek me early," and they tired weary and footsore dispised like their King and rejected of the residue of men, they will say, "Come and let us return unto the Lord for He hath torn, and He will heal us; He hath smitten, and He will bind up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight."

Perhaps the Holy Spirit will illuminate His own words concerning Israel in helpfully applying the story of the beggar born blind, as set forth in John nine, "Neither hath this man sinned nor his parents (Jesus answered) but that the works of God should be made manifest in him." Here was a judicial blindness, though not in judgment for his own sin nor those of his parents, "but that the works of God should be made manifest in Him." No doubt this despised blind beggar sitting by the roadside was an object of aversion to those who esteemed his blindness the result of judgment for sins, and the Lord perhaps was not more highly appreciated because He employed one whom they esteemed a sinner to teach them much needed lessons. The beggar was blind until Jesus gave him his sight. He came seeing. He did not know where or who Jesus was, but one thing he did know, for he said, "Where as I was blind now I see." The blind beggar got his sight in unbelief, but when he looked on Jesus he believed and worshiped Him.

God's way, not man's. Benjamin was not in the transgression but in the guilt. The cup was found in Benjamin's sack. So Israel is judicially blind, for does He not tell us, "I will bring the blind by a way that they know not." Speaking of Israel does He not say, "I have created him for my glory."

Springfield, Ill.

O WEEP FOR THOSE.

"Oh weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt, the godless dwell.

And where shall Israel lave her bleeding feet?
And where shall Zion's song again seem sweet?
And Judah's melody once more rejoice
The hearts that leaped before its heavenly voice?

Tribes of the wandering foot and weary breast
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country,—Israel but the grave.
—Selected.

NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42d St., Pittsburgh, Pa.

Bell Telephone, Fisk, 391-J.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the Pittsburgh Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

Officers of New Covenant Mission.

President.....	J. B. Corey
First V. Pres....	Rev. E. M. Wood, D. D., LL. D
Second Vice President,.....	E. M. Britner
Third Vice President.....	J. M. Lytle
Secretary.....	W. E. Brown
Treasurer.....	J. D. Miller (Cashier City Deposit Bank, E. E.)

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "
Washington, Pa.	Willmar, Minn.

CALENDAR OF MISSION ACTIVITIES.—SUMMER 1905.

SUNDAY.—Church Meetings. At 3 o'clock, Open-Air Gospel Service on Congress street, near Fifth Ave. At 4:30 o'clock, Enquirer's Meeting, Fifth Ave. M. E. Church Room, opposite Magee street.

MONDAY.—Postal Mission Work.

TUESDAY.—3 o'clock, Mothers' Meeting at Headquarters, 42nd street. At 8 o'clock, Weekly Prayer Meeting.

WEDNESDAY.—3 o'clock, Children's Industrial and Bible School at Eighth U. P. Church, Cor. Locust and Van Braam streets.

THURSDAY.—Visitations and Relief Work. At 7 o'clock Open-Air Service on Magee street. At 8 o'clock, Enquirers' Meeting at Church Room, Fifth Ave.

FRIDAY.—Hospital Visitations and Tract Distribution. At 8 o'clock, Bible Class at Headquarters, 42nd St.

SATURDAY.—Personal Work and Visitations.

First Tuesday of each month at 3 o'clock Prayer Conference—Select speakers; special topics.

Mission Motto for 1905, "TRUST YE IN THE LORD FOR EVER."

Mid-Summer Labors.

Our noble band of fellow workers has stood with us faithfully in our summer campaign so far this hot season. The Open Air Meetings on Magee Street on Thursday evenings and on Congress Street on Sunday afternoons have attracted larger congregations than ever before. The superintendent has been ably assisted by the brethren, and believing prayer is made for a rich harvest from this seed sowing campaign in a field that has been tilled and especially prepared and is white unto harvest.

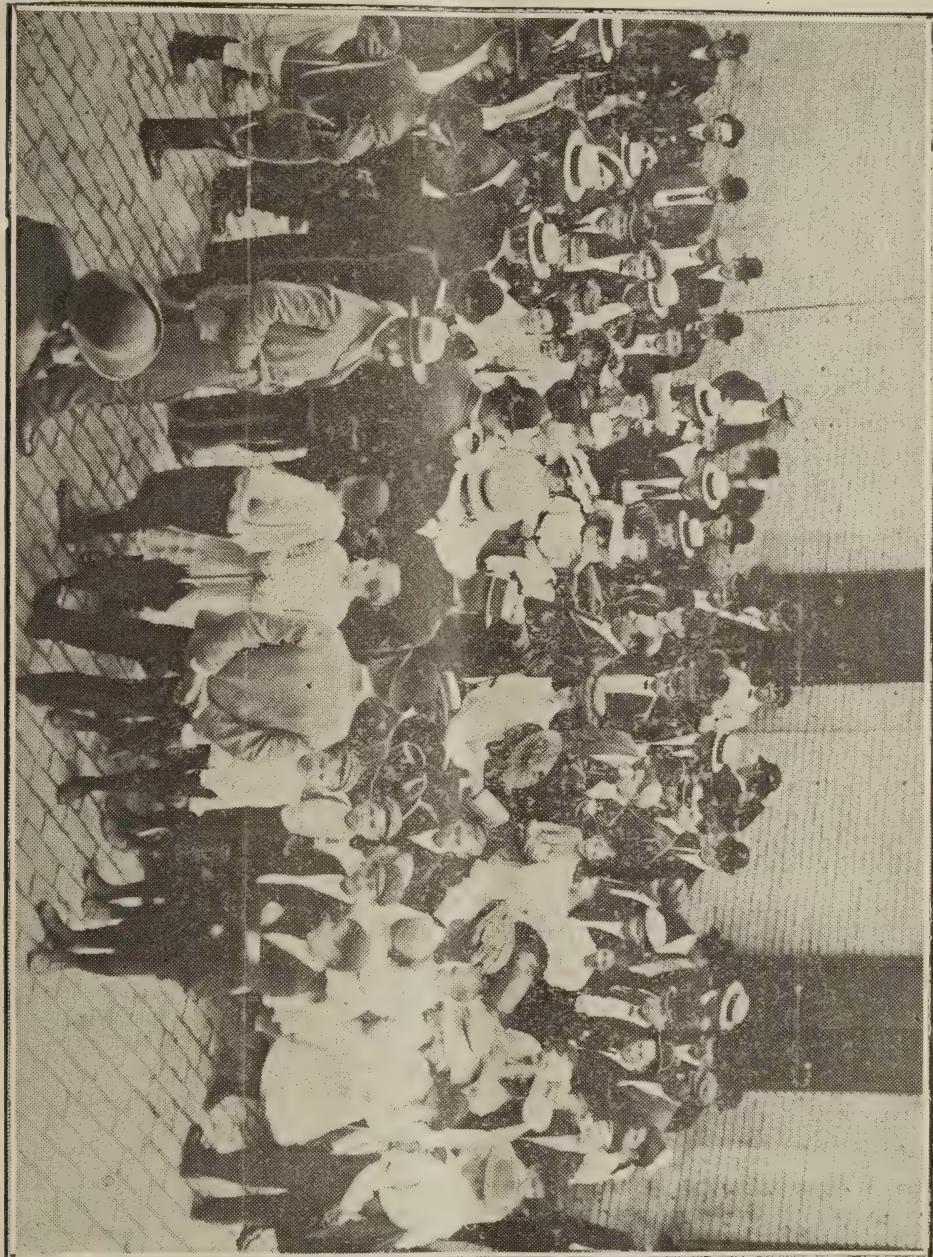
As one of our faithful co-workers stated recently: our preaching and testifying would amount to nothing if the Holy Spirit would not water the seed thus sown, and if each worker would not wrestle mightily with God to open the hearts of these Jewish people and to make them hungry for the Bread of Life and thirsty for the Living Water. Let us be much in prayer for these multitudes that the Gospel seed fall into good ground.

A Short Vacation.

In spite of extreme hot spells of summer weather, the Mission activities have kept apace with abundant labors for the Master. However, it was found necessary to close the children's school during a part of July as a number of the teachers left for their much needed vacations and those who remained behind also needed a let up of the strain upon the nervous system. We hope to resume these labors at an early date; in the meantime we are preparing for larger classes and interesting new friends to join our corps of teachers.

Fruit to be Gathered.

Earnest prayer is requested for three families, and others, who are being gradually led toward their Messiah; about thirty souls are included in this company and our heart's desire and prayer to God for them, is that they all might be saved. May we not—no, not "may"—we must believe in full assur-



OPEN-AIR MEETING ON CONGRESS STREET.

ance of faith for a Jewish revival and let us plead for it, even with groanings which cannot be uttered, and see the salvation of this remnant according to the election of grace, for Jesus sake.

Inquirers.

Among the seekers who are inquiring for the way of Life are two Jewesses, who we believe are not far from the Kingdom. Please pray much for them.

July Monthly Meeting.

A number of Christian workers attended the July Monthly Meeting which was held on Monday, instead of Tuesday, July 4th, to avoid the noise of that day.

The attendance was surprisingly good for this season of the year, at both afternoon and evening services, and Israel was fervently remembered.

Rev. John Bloom, of the Polish M. E. Mission, gave the story of his conversion and labors among his people.

Rev. J. Moore, of the E. E. Alliance Mission, spoke of the opportunities of his labors and his call from the railroad office to Christian work.

Mr. W. W. Morrison also told of his work in Allegheny.

Mrs. Gondret was greeted by the friends of the Mission and her singing much enjoyed. She was absent nearly three months in missionary and evangelistic work.

Mrs. J. R. Bebout, of Washington, Pa., related her call to Jewish work. The first message she ever heard about the Christian's duty towards Israel was given by Mrs. Rounds, of Chicago, some three years ago; the burden grew upon her and learning of the Pittsburgh Mission and Brother Ruben, corresponded and about a year ago the way opened for a series of meetings in a number of the churches in Washington at which Bro. Ruben spoke. An auxilliary was organized and work has been taken up among the Jewish and foreign children, although the rabbi has forbidden the Jewish children to attend, and much prayer is needed to see the ban lifted which the rabbi has raised. Mrs. Bebout is deter-

mined to see victory come through the All Conquering Name of Jesus.

PLEADING THE CAUSE OF ISRAEL.

Sewickley, Pa.

On a recent Sabbath morning in this beautiful spot, the Superintendent addressed the congregation of the United Presbyterian Church. Rev. E. M. Milligan, the pastor, is fully awake to Israel's place in prophecy and would have his congregation share in the evangelization of the Jews and thus hasten the Kingdom of Christ. In the last number of *THE GLORY OF ISRAEL*, we published a most valuable Bible study by Pastor Milligan on "Historic and Prophetic Time."

Messages we also given at the Y. M. C. A. and at the Baptist Church.

Rochester, N. Y.

It was a rare privilege to spend again a few days in this beautiful city where our Mission has done some work and our literature has been and is being distributed. Our former co-worker, Rev. R. H. Shaw, labored here for several months supported by our Mission. During one of our missionary visits we spoke at Faith Mission, in charge of Mrs. E. V. Baker and sisters, who have been signally honored of the Lord in spite of fierce persecution.

Here Mr. A. Kahn heard us preach and the seed, falling into good ground, has germinated into the quickened life in Christ for himself and family. An account of their conversion was related in the January—February number of *THE GLORY OF ISRAEL* and of their baptism into the true faith in the March—April number.

We were present at the dedication of Hebron Home and Chapel which were erected on ground on two streets adjoining the beautiful headquarters of Elim Home, 91 East Avenue. This makes a complete equipment of a Christian Institution for the teaching of the deeper truths and the higher life in the faith and fullness of Jesus. The dedicatory

services of the new buildings was very inspiring and made the faithfulness of our God so real to all present. The cost of the buildings was about \$36,000 and the entire amount has come in answer to believing prayer, from a few friends, and no human device was used in raising funds.

A five days convention was held in connection with the dedication and we had opportunity to present Israel's need to the friends. We can see no reason why this work should not prove a great blessing, also, to the 10,000 Jews of Rochester. We had opportunity to deal with a number of Hebrews, and personally visited the Jewish district circulating announcements of our service.

Second German Baptist Church.

We ministered to our friends in this church both morning and evening of Sunday, June 11, while in the afternoon we had charge of our Congress Street Open Air Rally.

Church of the Redeemer.

On Sunday, June 25, a Friends of Israel Rally was held at the Lutheran Church of the Redeemer, Rev. R. W. Wood, pastor. The congregation was greatly interested in the work of our Mission and took a missionary offering for same.

The singing of Mrs. Gondret was a feature of the service.

We also had opportunity to address the Ministerial Association at their Monday morning session at the Stockton Avenue Church, Allegheny. The information given was well received.

Mt. Lake Park, Md.

By the kindness of the Mt. Lake Park Association we were privileged to hold two services on Thursday and Friday evenings, July 13 and 14. Although the regular camp meeting attendants had departed, two good audiences greeted us, and both speaker and people enjoyed the ministry; new friends of Israel were made. On Friday afternoon we gave a Bible reading at Faith Home in charge of Miss Harris.

Cumberland Presbyterian Church.

At the morning service on Sunday, July 23, we conducted the service in the absence of the pastor, Dr. Harris, and we believe a deep impression was made on both the children in the Sabbath School as well as the congregation in behalf of work among the Jews. Many greeted us at the close of the service in appreciation of the message and new light which had dawned upon them on this subject.

Washington, Pa.

A missionary visit was made to this College City. Interesting and personal dealings held with not a few of the Hebrews of the town. One Jewish lady truly yearned for the truth. One Hebrew merchant was surprisingly bitter and violently abusive to us personally but within was all peace. We had opportunity to again speak at the First Presbyterian Church. Mrs. J. R. Bebout is working in this locality under the F. O. I.

THE FRIENDS OF ISRAEL MOVEMENT.

Willmar, Minn.

As a result of the faithful labors of our worker, Mrs. Cecelia Gondret, much interest has been awakened in western cities and towns. In Minneapolis and St. Paul Mrs. Gondret has spoken in behalf of Israel and old friends have been revived and new ones made who have pledged themselves to pray and labor for Israel's salvation. An Auxiliary Band of Friends of Israel has been organized at Willmar and regular meetings are held. The pastors of the Presbyterian and Baptist Churches have shown deep interest in the movement, taking part in special church services for the cause. Mrs. Porter is president and Mrs. Olive Young is secretary and treasurer of the auxiliary. Mrs. Cecelia Rodlum and others are active for the prosperity of the auxiliary. Rev. H. C. Buell delivered a fine address before the auxiliary on "The Jew; his past, present and

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future. This address will be published in the next number of THE GLORY OF ISRAEL.

In reference to the above, Mrs. Gondret wrote :

"Have faith in God.

Yesterday in the afternoon we had a very blessed meeting here in Mrs. Rodlum's home. The parlor was filled with people and Dr. Pratt and the Presbyterian minister took part. We organized a band of Friends of Israel.

Many eyes were filled with tears when I sang "Have mercy Lord on Israel."

This little band will meet every Thursday evening in the different homes and pray for the Mission in Pittsburgh. The Presbyterian minister will take charge next Thursday and they will unite with you in prayer for a revival among the Jews. Great good will come from these meetings. . . ."

TRACT DISTRIBUTION OF THE NEW COVENANT MISSION.

"Blessed are ye that sow beside all waters."

One of the departments of our work is the publishing and distributing of suitable tracts for the Jews in the language understood by the different classes of our people. Tracts are required in Yiddish, German and English for popular use. We have published about forty different tracts which have gone to various parts of our land in large and small packages and are being distributed by earnest friends of Israel. Eternity alone will reveal the result of this seed sowing.

Only this week we met a few who asked for a New Testament and in the course of our conversation we learned that he had been reading some of our tracts and the one recently published, "Prophecies of Centuries Fulfilled in a Day," aroused his curiosity to read the New Testament.

We append a few extracts from letters from workers and friends who distribute tracts :

Mt. Washington, Pa.—"Praise God for the tracts and THE GLORY OF ISRAEL. . . . I will endeavor to reach the S. S. and the small towns on the Pan Handle R. R.

"My brother, God Himself must put a divine love in our hearts for the Jews. I covet earnestly this love, it is love, love, love after all is said and done that opens the hearts to the truth and draws them Jesus-ward.

"The Lord's testimony of John the Baptist, 'He was a burning and shining light.' We can burn

and not shine and vice versa. Our testimonies burn and don't shine when our words are not constrained by Jesus' love, and shine and don't burn when they are not backed up by a living daily experience, for the only things we can make real to others are those that are real to ourselves.

"My beloved brother, I covet that testimony, not for the enjoyment of that experience, God forbid, for if that were the case it would soon be gone, but for the glory of Him who hath called us out of darkness into His marvelous light."

J. T.

Youngstown, O.—"Enclosed send fifty cents and please send me a good assortment of Gospel tracts for the foreign speaking Jews, of which we have many—Russian, German and Hungarian. Also send me a number of New Testaments. I am longing to again go to my brothers and sisters, the Jews. May the Holy Spirit water the Gospel seed and His word. Pray for us.

Mrs. H. W.

Toledo, O.—"Will you kindly send to my address at once, 200 leaflets entitled 'The History of Messiah in the Old Testament,' for free distribution, as advertised. Enclosed please find ten cents which I think will cover postage.

Mrs. A. L. S.

Washington, D. C.—"Would you please send me 200 'Open Letters to the Children of Israel' for the enclosed \$2.00.

"The prospect here was never so good as now.

"I always think of you and Mrs. Ruben and read her beautiful words and thoughts with great admiration and advantage. Your example and even your sufferings have had a great effect on many here, and are an unanswerable argument. Like St. Paul your sufferings 'have fallen out rather to the furtherance of the Gospel.'

Rev. J. A. G.

MARCH 1905.

Seattle, Wash.—I have been seeking for information concerning mission work among the Jews of this country and Providentially there came to my hands a copy of the Monthly you edit, the January—February number, I am so well pleased with it that I will send you my subscription, so enclosed is fifty cents. . . .

"My object is to try and get the Christians of our city interested in the welfare of the Jews. To my knowledge there is no Jewish mission here. I pray the Lord in His Providence to cause it to come about."

APRIL.

"I am pleased to acknowledge the package of books and tracts which you sent by express. The one entitled 'A Century of Jewish Missions' is a choice work for which I am thankful; also the Testaments, for which I soon hope to find a place.

"I surely feel that the Lord is stirring my heart to become more and more interested in this line of work. I have one brother at work giving out tracts, looking up Jews and seeking to win them. He gave the tract "A Hebrew's Search for the Blood of Atonement" to a Jew and he became interested at once. This man has now sent to you for 100 of these tracts and has subscribed for THE GLORY OF ISRAEL, so I feel this is a small beginning.

"I gave a short talk at a missionary meeting (all ladies) the other day and their interest was aroused at once. Several weeks ago at a Sunday evening service our pastor called on me to offer the opening prayer and I was led to pray for the Jews of this city, and in his opening remarks he referred to the prayer for the Jews and said, 'I never thought of that before,' and at once became interested. I can so plainly see how thoughtless so many Christians are about this great people, and shall surely do my best to arouse an interest in their behalf.

"Am hopeful that I may get some subscribers for THE GLORY OF ISRAEL."

LATER, APRIL 17.

Since writing the enclosed letter have had another opportunity to speak in Israel's favor. The Lord laid it on our pastor's heart to ask me to speak to his congregation concerning the Jews last evening and I gladly availed myself of the chance and spoke with liberty, dwelling on the indifference of professed Christians toward God's chosen people, also relating the outline of your experience in a Mad House. It aroused a 'dormant' interest and a number raised their hands, promising to pray for them and wishing to distribute tracts; then I called for subscriptions for THE GLORY OF ISRAEL and five quickly responded, so enclosed you will find an order and the addresses. I think it would be well to commence with the January-February number as there is much profitable information in it.

MAY

".... A Jew has taken the Old and New Testament you sent, I hope to hear some report from him in the future. I still have three of the Testaments.

"Those who are on the list for praying for the Jews, are praying specially for a Jew here to be raised up as a special light, or for the Lord to send one here who will be instrumental in starting a mission. There is quite a good interest among the Christians of our church.

"I gave a short talk at a missionary meeting a short time ago with good results. There is great reason for encouragement."

JUNE.

".... Interest is gradually increasing among our people on this line of work; one brother does a great deal of visiting and laboring among the Jews—they seem interested and will listen and talk some.

"Our mission workers are expecting to devote one evening a week to the Jews and will take steps to organize an auxiliary as soon as possible—it takes time to bring all these things about.

Mrs. M. E. D.

JULY.

Burgess, Miss.—"Your magazine and tracts came to hand last evening and thank you very much—will distribute them among my friends. I am very much pleased with them, any Bible reader would love them.

"We read in the New Testament about all those who suffer for Christ, but we here have never experienced anything of the kind, and so in reading yours and Brother Cohn's papers they bring these things to light in a way they have never been brought before.

Mrs. S. W. H.

Union Theological Seminary, Richmond, Va.
—"Will you kindly send me some of your tracts.

"We have organized a systematical mission to the Jews in Richmond, although in a very small style yet. Everything has to grow by and by.

"It will not make any difference in which language the tracts are written so they are to the Jewish brethren. It was Mr. Mark Levy who called my attention to your good work."

C. E. P.

Chicago, Ill.—"Be so kind as to send me some copies of your magazine, THE GLORY OF ISRAEL, to be distributed among Hebrews who are anxious to know the Word of God. Begin with the January-February number if possible, also some free tracts. Thanks in advance.

R.

Richmond, Va.—Our esteemed Brother Mark Levy is making a missionary tour through the Southern states. A box of New Covenant literature and New Testaments is awaiting his arrival at Memphis, Tenn.

PERSONAL.

Miss Lev.—Our Brother Mark Lev sent us a news clipping from a St. Louis paper announcing his removal from there to Cleveland, Ohio, and that their daughter, Fannie, is to be married shortly to a Hebrew-Christian, a medical student.

We recently enjoyed a visit from Brother John Helmer, of Duluth, Minn. Mr. Helmer was greatly pleased with our Headquarters and departments of our work carried on in same. On Thursday evening the brother attended one of our open air meetings which made his heart rejoice at the sight of seeing a multitude of Jewish people hearing the blessed Gospel of the Son of God.

Miss May Schwab, who was formerly one of our workers, visited Mrs. Ruben and remained at the Headquarters during the time of our Eastern missionary tour. Later her younger sister also paid us a visit. The family reside at Butler, Pa.



JEWISH MISSION FIELD.



AT HOME.

Philadelphia, Pa.

The Covenant Mission of the Reformed Presbyterian Church, Rev. C. M. Robb Superintendent, has called Rev. and Mrs. E. J. Feuersohn as missionary workers. Mr. Feuersohn gives his experience in this number of THE GLORY OF ISRAEL. He writes encouragingly about his new work in the mission.

Rev. Mr. Robb is now on a missionary tour among the churches of his denomination. We greatly enjoyed a visit from him on his way westward.

New York City.

Our Brother Linde, of the Bible Shop Window, 210 Chrystie Street, is preparing to inaugurate Gospel meetings in the enlarged quarters of their mission this coming fall. By the good officers of the Pittsburg Mission we have been successful in securing the release of a Jewess from a public institution. Mr. Linde giving valuable aid and information in the matter.

Boston, Mass.

Miss A. A. Snow, who made an extensive tour visiting western and southern centres and interesting Christians in Jewish evangelization, has returned to Boston, and is again taking up her work in connection with Dr. Niles' mission. We had opportunity to send New Covenant Mission literature to those whom Miss Snow interested for Israel.

Baltimore, Md.

Brother Sidersky writes the following about his work.

"Among some of the Jews who come to our mission are recent arrivals from Russia, and some of the stories that they tell me about the present situation and condition in Russia is most heart-rending. I have three interesting young Jewish immigrants who now come to our mission regularly to study the Word of God, one of them is from Kishineff, and he was there at the time of that horrible massacre and he has been telling me as an eye witness to that horrible affair.

"We have a very interesting sewing school in charge of Mrs. G. B. Harkness, who was formerly connected with Wilkinson's mission at London. We have an average attendance of 35 (all Jewish) girls, and last week we gave them an outing as you will see by the enclosed clipping from the *Baltimore Sun* about it.

"Will you kindly remember our testimony for our Lord Jesus among our and His brethren according to the flesh in your prayers. For we have a large and difficult field here, and Satan is very active to put every hindrance in the way of giving the Gospel to Israel.

"Besides the 40,000 of Jews that live here in Baltimore almost nearly that many more came here within a year from Europe, as you will notice by the enclosed clipping from the *Baltimore Herald*, and may the Lord touch the hearts of the Christians to realize their obligations and opportunities in helping to give the Gospel of love of our Lord Jesus of whom they know very little.

"I believe that the Lord is sending them to this country in such large numbers that they may come in contact with the Gospel, and on us rests the obligation to give it to them."

ABROAD.

London Society for Promoting Christianity Amongst the Jews.

From the Ninety-seventh Report of this Society, we gather the following items of interest. Work is carried on by the Society in Europe, Asia, Africa and America. Two hundred and twelve missionary agents labor at 49 mission centres in the various countries named. Many baptisms are reported, while many secret believers and others are received into churches of other denominations. The Society maintains schools, hospitals and industrial departments. The aggregate income for the current year from all sources exceeded \$200,000.00.

The Society's House of Industry in Jerusalem has for a long time been crippled in its work and usefulness by the need of a new printing press. The present one is totally unfit for its work, and is constantly breaking down. As this prevents the execution of orders for printing, and another press to take its place is absolutely necessary, the Committee hope that the Society's friends may be led to supply the funds for its purchase. The cost will be £115, the expense of

sending it out being covered by the sale of the old one now in use. The House of Industry has for nearly sixty years been a great help to the Society's mission work in Jerusalem, by giving employment to enquirers and converts, of whom over 500 have thus been assisted in earning their living at a time when most wanting assistance.

Bonar Memorial Mission, Glasgow.

This mission reports a prosperous year. The influx of immigrants from Russia, young men who wanted to escape from military service has afforded much

opportunity for Christian work. The missionary, Rev. Mr. Rohold, is greatly encouraged in consequence.

Mildmay Mission to the Jews, London.

Extensive house cleaning and repairs have been made in Central Hall, the headquarters of this mission. An elevator has been placed in the building, which was much needed. Rev. S. H. Wilkinson with Mrs. W. visited Russia last winter on an inspection of their mission stations and attended also a Workers' Conference at Warsaw. The Mildmay Mission is as usual a bee hive of activity.

THE JEWISH WORLD.

ZIONISM.

East African Offer Rejected.

The Federation of American Zionism, assembled lately in Philadelphia with nearly 250 delegates, rejected the Uganda proposition to colonize Zionists in East Africa. The Convention declared that Palestine was the only place for the colonization of the Jewish people. Resolutions were adopted that the coming international Zionist Congress to convene in July at Basle, should stand by the original program as laid down by Dr. Herzl in 1897.

Eli Hyman, a Hebrew, who begged for admission to the General Hospital in Toronto is dead. An examination of his clothing resulted in finding in an old handkerchief, scrip worth \$17,000. In the lining of his pocket was another scrip to the value of \$14,000. Other papers showed that Hyman's income from stock and other transactions was \$3,000 last year. In all the estate, it is expected, will value \$100,000. For 20 years he had slept in sheds and stables. He sold papers and begged money and food. His heirs and his wife and a daughter are living it is thought in San Francisco. What an illustration of the folly of setting our affections on earthly things, is seen in this man! And he is, also, a striking illustration of the beggarly way in which many Christians live, who are laden with

the rich promises of God! Princes by promise, and paupers by conduct. They do not "possess their possessions."—*Watchword and Truth*.

In their attitude toward the public schools of this country the Jews are the very opposite of the Roman Catholic hierarchy. While the latter prohibit parents from sending their children to the public schools "on pain of mortal sin," the former are the loyal supporters and outspoken friends of our public school system. Speaking of the importance of these schools the American Israelite says:

"We Jews are ardent supporters of the public school system, not merely because we are numerically too weak to organize separate schools but because we consider the discipline of the public school, despite its defects, a strong instrument of national homogeneity. We believe fully and strongly in being welded into that body of the citizenship; we believe, further, that we can maintain our religious identity without prejudice to these processes."—*Ram's Horn*.

The Jews of Nogasaki, Japan, have given further proof that the Jew is intensely patriotic and ardently loves the country that allows him to develop unmolested. The Nogasaki Jews have displayed their keen sense of patriotism and loyalty by subscribing liberally towards

the Red Cross Society and by arranging a special service in their synagogue to pray for the continued success of the Japanese arms. Nogasaki, which is equal to Shanghai in Jewish population, possesses a beautiful synagogue founded nine years ago by the late Mr. R. H. oldenberg. The deceased married a Japanese lady, who ultimately embraced Judaism, together with two sons and daughter. The congregation is highly respected by natives and foreigners.

While Dr. Martineau was a student in Berlin, he had opportunity of witnessing some interesting cures through the agency of faith. One case especially was that of an old woman who had been bedridden for years with rheumatism. Medicine had done no good, but upon hearing of the successful cures by a young lady, she became anxious to see her. An almost instantaneous cure was effected, the old woman leaving her bed and becoming very active, well, and free from pain. Now it happened that there was a strong anti-Jewish feeling at Berlin,

woman was a Jewess. The result of this and one day it came out that this young discovery was remarkable, for in nearly every case the malady returned. This rheumatic old woman took to her bed instantly on learning the news, and the next day was as bad as ever. The disbelief that a Jewess could achieve any good thing proved stronger than the apparent fact that she had done so.—*S. S. Lesson Illustrator.*

There is a liberal school of Judaism to-day that has ceased to expect a personal Messiah, and bases its hopes exclusively on the more general teachings of the passages which describe the glories of a "Messianic Age." The figure of the Messiah, the Son of David, is by these regarded as nothing more than a personification of the genius of true Judaism. That there is no satisfactory alternative between this and the acceptance of the Messianic claims of Jesus Christ, we may be ready to admit; but when the prophecies are frankly compared with the facts of the gospels, the alternatives are further reduced to one.

BOOKS AND MAGAZINES.

NOTES ON THE BOOK OF ESTHER. By H. A. Ironside. 124 pp. Cloth. Loizeaux Bro., New York.

The author has produced an excellent work on the thrilling story of Esther. Besides the historical information as to the time in which the event of Esther was to have taken place it contains valuable lessons relative to the warfare between the flesh and the Spirit. The writer traces the genealogy of "Haman," the Agagite, an Amelikite, offspring of Esau, which is Edom, ever a type of the flesh and the principle is pointed out that in the life of a Christian the flesh lusts against the Spirit and the Spirit against the flesh, the conflict is to terminate in the victory of the Spirit over the flesh. Precious lessons are taught in the book in the analysis of the characters of Esther and Mordecai. Interesting to Christians is the chapter on "Purim" the feast of Esther which is still observed by orthodox Jews as a fast first, followed by a feast, but the modern Jews leave the penitential and the devotional out and as the author says "it has degenerated into a season of godless merry-making." The author has written the popular tract for Jews, "A Search for the Blood of Atonement." The book may be obtained from our office. Price, 40c postpaid.

MEANING OF THE PASSOVER. By Rev. S. H. Wilkinson, London.

This is a most helpful treatise of the true Passover. The pamphlet of 36 pages contains a comprehensive and pointed study of the true meaning of the Passover and its spiritual significance of the New Testament fulfillment. The pamphlet contains the following chapters :

1. What is the Passover? 2. The meaning of the Passover. 3. The light of the Talmud on the Passover. 5. The waving of the omer. 6. The resurrection. 7. Conclusion. The author has succeeded to clearly and beautifully unfold the great truths underlying the Passover ordinances. The Pascal lamb which was slain could not rise again. Christ, our Passover, has risen, His resurrection which was typified by the waving of the omer on the third day of the Passover. A wide circulation of this pamphlet would shed light among Jews and Christians. Single copies 5 cents, postpaid, at our office. Special prices in quantities.

Notices of the following pamphlets will be given : The offices of the Messiah (Judeo-German); The Passover feast (Judeo-German). Both by H. Barnett, London. Israel's Deliverer (Judeo-German and English). By F. C. Gilbert, S. Lancaster, Mass.

OUR BOOK DEPARTMENT.

BOOKS ON JEWISH TOPICS.

A CENTURY OF JEWISH MISSIONS. By

A. E. Thompson. \$1.00

By John Wilkinson, D. D.:—

ISRAEL MY GLORY. In paper, 65 cents; boards, \$1.00; cloth, \$1.25.

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TXE LORD'S LEADINGS WITH AN ISRAELITE. By Rev. S. K. Braun. 10 cents.

TXE JEWS; TXEIR PAST AND TXEIR FUTURE. By Bishop W. R. Nicholson, D. D. 5 cents.

OUR OWN PUBLICATIONS.

We publish and distribute the following tracts, all of which are excellent for circulation among both Christians and Jews. Those marked with a * furnished free for distribution among Jews. Send postage.

*No. 1. The New Covenant (English and Yiddish). 8 pp.

*No. 2. The Troy Letter (Three Questions Answered.) 12 pp. By M. Ruben.

No. 3. My Experience in a Mad House. 37 pp. By M. R. 5 cents.

No. 4. Charlie Coulson, A Drummer Boy. 16 pp. 65 cents a 100, 8 cents a dozen.

*No. 5. A Hebrew's Search for the Blood of Atonement. By Rev. H. A. Ironside.

No. 6. Die Edlen Sehne Zions und ihr Messias (German). 16 pp. By F. Franson. 15 cents a dozen.

No. 7. A Happy Reunion. 16 pp. By M. Ruben. 5 cents.

*No. 8. Jehovah's Ancient People, City and Land. 4 pp.

No. 9. Joseph a Type of Jesus. 24 pp. By G. D. Watson, D. D. 5 cents.

*No. 10. Christ in the Old Testament. 4 pp.

No. 11. The Jewish View of Jesus Reviewed. 47 pp. By Rev. A. R. Kuldell. 10 cents each; special rates in quantities.

No. 12. An Open Letter to Jews. By Rev. A. R. Kuldell. 18 pp. 2 cents. 15 cents a doz.

"Ma Hu Zeh," Joseph and His Brethren. By A. C. Gaebelein. (Jargon.)

No. 14. Jerusalem. 32 pp. (Yiddish.)

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No. 34. The Brotherhood of Man, A Reply to Rabbi Levy. By Rev. A. R. Kuldell. Price 5c. Tract No. 11 is a fine booklet of 47 pp., written in a firm, kind spirit, showing the truth of God's Word as over against the infidelity of modern Judaism. We wish a hundred thousand of these could be sent out to Jews all over the world.

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